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Rev. Prefect
N.E. College
Ypsil

THE REVIEW.

By ARTHUR PREUSS.

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NOTES AND REMARKS.

WANTED.—A priest in a country mission in Nebraska wants a housekeeper, who speaks German. Address THE REVIEW.

* Kaiser Wilhelm has made since 1889 more than 700 speeches, which have been printed in the *Reichsanzeiger*. He speaks at the rate of 275 and sometimes 300 syllables a minute, the German mode of reckoning, as the varying length of German words stands in the way of their being a standard. The statistics are furnished by Eduard Engel, the official st enographer of the Reichstag.

* Between the seen and the unseen forces science has now established three remarkable links: that of the Roentgen ray, by means of which man sees through solid substances, wireless telegraphy, and the telectroscope, the great new invention of the day, which was one of the signal attractions of the exposition in Paris this year. By means of the telectroscope man distinctly sees what is passing hundreds of miles away. These three great discoveries—for they are all insights into existing laws of nature, combined with the knowledge as to the manner in which these laws may be utilized, rather than inventions—these three great discoveries may during the coming century entirely revolutionize the conditions of life.

THE LIBERAL CERBERUS AGAIN ASTIR.

Archbishop Ireland's alleged success in Rome during his recent visit has given new life to the liberal movement in this country.

"Innominato's" mendacious lie, that the Pope told the "Pauline Prelate" that he had not intended to condemn "American Americanism," is widely quoted, while organs of the kidney of the Buffalo *Union and Times* are gloating over the appointment of Msgr. Keane to Dubuque as a reparation and a triumph.

Even in the secular press, Americanistic Catholics are once more beginning to raise their voices. Thus we read, over the signature "Catholic," in the Chicago *Inter Ocean* (Sept. 23rd):

"For a time it seemed that the efforts of Archbishops Corrigan and Katzer and the Society of Jesuits had effectually stopped whatever influence the Roman Church was destined to have on educational (!) minds in America. A little more than a year ago the Paulists—the only religious order founded in this country, and whose object was the popularisation of Catholic teachings by imparting them in a modern form—were tacitly condemned in the letter on 'Americanism.' Then the appointment of Cardinal Satolli to the important position of Prefect of the Congregation of Missions (?) seemed to indicate a determination in the mind of the Pope to prevent any further movement in the direction of modern thought and methods.

"That such a line of policy was antagonistic to the opinions held by the native clergy of the United States was apparent from the privately expressed belief that a schism was imminent. It was said that the Pope, being old and feeble, was dominated by foreigners ignorant of the character of the American people, opposed to democratic form of government, and who wished to foist Latin mysticism and emotionalism on practical Americans. As a very practical evidence of the bitterness of feeling a notable decrease in the amount of 'Peter's pence' received from this country was reported during the last year.

"But the visit of Archbishop Ireland seems to have produced a change in the policy of papal Rome. This was probably due to the fact that, for the first time, a direct statement was made personally to the Pope by a representative of real Catholicism. From that statement it was apparent that liberalism can no longer be considered as a disintegrating element in the Church, but rather as an adaptation of her teachings to the manners and needs of modern Christianity."

"Catholic" then proceeds to tell us that in Chicago and the West generally, the Catholic clergy are divided into three classes: 1. the rock-ribbed Conservatives, who "confuse" Liberalism with the foreign idea of "Americanism;" 2, the "apathetic element," who have spent their lives in building churches and schools and take little or no interest in the modern progress, because "they live in the past;" and 3. the "new element," "made up of the younger clergy, native born, and trained in the great American universities and seminaries. They are saturated with the spirit of their country, and in consequence their energies are bent to mold the teachings of their Church so as to fit the needs and the character of the people among whom they live."

A number of this "new element," we are told, recently held a secret meeting in the Great Northern Hotel in Chicago and formed an organisation the object of which is "to bring the Church into closer association with the social life of the lay members."

The most radical change proposed by this organisation of progressive clerics is relative to the subject of the Sunday sermon. "It is admitted,"—says the *Inter Ocean* writer—"that the sermons now generally preached are not as carefully prepared as the intelligence of the modern church-goer demands. The custom of preaching an instruction drawn from the Gospel for the day is considered as sufficient for the shorter services, but as hardly helpful or practical for the attendant at the principal service of the Sunday. It was resolved, therefore, that the living subjects of the day be treated from their religious side. In order to secure this, the teachings of the Church on modern life are to be expounded in a modern manner. The aims and ideals of medievalism are to give way to a consideration of the end and tendency of the life and the movement of to-day."

We should certainly not object to any improvement in the average Sunday sermon. Seven years ago, in Chicago, some frank remarks of ours on this subject caused quite a stir among a portion of the clergy. But we would advise the progressive members of that new organisation—if such an organisation has really been formed, which we are inclined to doubt—that they devote some of their leisure hours to a careful study of the Brief "Testem benevolentiae" and the Holy Father's letter to the French episcopate on modern courses of study, before undertaking the Herculean and altogether unnecessary task of molding the teachings of the Church to the character of the American people.

If there was "policy" in certain measures of the Roman authorities recently taken, as our Liberal friends would make us believe, those responsible for this policy will soon find out that they have thrown a sop to a monster that has more heads and is greedier even than the traditional Cerberus.

ARTHUR PREUSS.

LEO XIII. AS A JOURNALIST.

If we may for once put faith in the *Standard and Times'* Rome correspondent, Mr. Croke, Catholic journalism has the honor and the privilege to number the august person of the Sovereign Pontiff not only among its patrons, but also among its active members. Says Mr. Croke (*Standard and Times*, Sept. 22nd):

"It is indeed true, as I can assert on certain authority, that in the midst of his engrossing cares as Sovereign Pontiff, Leo XIII.

has found and still finds time to act the part of journalist, as well as those of a poet, of a Latinist, of a letter-writer, and composer of encyclicals, Apostolic letters, briefs, etc. But he does not write his articles. He dictates them. If he writes them it is generally only in part, in outline, or by way of correction. His private secretary, Msgr. Angeli, is not by any means infrequently called to do the pleasing part of amanuensis to a Pope-journalist of ninety years of age....

"The style of the Pope as a journalist is like his speech, Ciceronian, and thus also like his Latin. It is grave, majestic, placid, and, above all things, well-considered. You will try your hand in vain at distorting one of them. Misinterpretation can only be achieved after mutilation, or in absolute disregard of the text."

OUR PHILIPPINE FAILURE.

The following extracts from an article in the September number of the *National Review* of London by John Foreman, the author of "The Philippine Islands," and considered the greatest authority on them, may be taken as an unbiased and impartial review of the results of American occupation up to the present time and of existing conditions:

"The Americans at present hold Manila, the principal ports, the Pasig River, and the Lake of Bay, with the villages around it. The total area of the archipelago is computed at 52,200 square miles, of which the Americans barely occupy one five-hundredth part in places inaccessible by water. Small detachments are stationed here and there, but the troops so employed do not dominate a radius larger than the range of their muskets. They are constantly watched by armed natives, and troopers who have ventured alone a mile outside the village have seldom returned alive. On the 4th of last month a report reached Washington that an entire party of engineers, under a lieutenant, fell into the hands of the natives, those who were not killed having been taken prisoners.

"A letter which I received from the government in Manila, dated January 3rd last, refers to 'the establishment of civil governments throughout the islands,' but, so far, they have not been able to carry this into effect, owing to the tenacious opposition of the natives. The Americans occupy, in fact, just as much as they can defend by force of arms. When troops were sent up country from their military centre in Panay Island in order to establish advance posts, they were obliged to hasten back to defend what they already held. The once flourishing island of Negros (the largest sugar-producing district) is gradually becoming a waste, and the local military government there exercises merely nominal authority. In some districts the Americans appointed native local presidents, but the system proved to be impracticable, because these functionaries were invariably assassinated.

"The wealth of the islands is agriculture, and the total staple produce last year fell off more than 50 per cent., as compared with 1896—the year of the revolution. Of course, the local import trade in Manila in no way indicates the real prosperity of the islands, because it is much influenced by transactions between foreign merchants and the American authorities and troops. Many of the plantations are producing only a small fraction of what they yielded under Spanish rule. One of the largest native land-owners in Luzon, whose name was closely associated with the rebellion, and who is, at present, residing in the Faubourg Montmartre, Paris, has now to depend on his Manila house rents and cash nvestments for an income. Only last month I met other Filipino acquaintances on the Continent, living in voluntary exile upon their rescued capital, because their lands can not be safely worked under the present conditions.

"It would appear that the United States government entered upon the conquest of the Philippines under a misconception of many points.

"In this, their first attempt at colonial expansion, they might have advantageously studied our methods of bringing Asiatics to accept our rule and live in peaceful submission to it. To successfully achieve such an end two conquests must needs be made simultaneously—the military and the moral. In the Philippines the latter was apparently either overlooked or not even thought of. The conduct of the boisterous, undisciplined individuals who formed a large percentage of the first volunteer contingents sent to Manila has had an ineffaceably demoralizing effect on the proletariat, and has inspired a feeling of horror and loathful contempt in the affluent and educated classes who guide Philippine public opinion. From the outset it was a mistake to treat the Christian Philippine population like savages ignorant of Western civilisation, considering that there are thousands of Filipinos mentally equal to the invading forces, and comparable, in intellectual training, with the average middle-class of Europeans.

"I do not, for a moment, suggest that the United States governing classes approve of this state of things. It is due to a miscalculation, born of inexperience, to have supposed that the peaceful submission of a people so far advanced in civilization could be obtained under such circumstances. The silently observant native sums up the situation in his own mind, and finds nothing attractive in the new social disorder. He has a positive repugnance for inebriety and a contempt for the inebriate. Family attachment is, perhaps, more intense and more extended than in Europe, and the violation of a native's home or any distant relation's is, with him, unpardonable. And although he may not practise all the highest forms of social refinement himself, he not only admires them in others, but, imperceptibly to himself, he is influenced and subdued by them.

"Every student of the Philippine question knows that the fundamental cause of the rebellion was monastic interference in the civil government, and that the chief reform for which the natives shed their blood was the expulsion of the friars. Spanish priests were driven out of every provincial parish, and many of them returned to the peninsula, while others are still hovering about in the neighboring colonies of Hong Kong, Macao, and Singapore, awaiting events. During the brief session of the Philippine Congress at Malolos, the Deputy Tomas del Rosario introduced and carried his bill for church disestablishment, not with any irreligious sentiment, but because the whole community recognized that their tardy development in the past was due to retrogressive ecclesiastical tutelage. The earnest desire of the Filipinos is to appoint exclusively secular clergy to the incumbencies. Yet, strange to say, one of the first important acts of the American authorities in Manila was to favor the return of the monks to the islands, and there is still a movement on foot to restore to them their former status and the possession of lands to which they cannot show a good title. The Filipinos fail to see how the restoration of the source of all their past miseries can possibly harmonize with professed benevolent intention towards them. Such open defiance of their legitimate aspirations is not likely to lead to peace in the present generation.

"Under the circumstances explained, the probability of the Americans ever gaining the sympathy and acquiescence of the natives is very remote. Unless the Americans are prepared to maintain a large permanent army in the islands, there seems to be no prospect of their ever being able to administer the interior of the archipelago. Their whole system of government, which might appear to the Anglo-Saxon mind reasonable enough in principle, clashes everywhere with the instincts, ideas, traditions, and aspirations of the Filipinos. A commission, under the presidency of Dr. Schurman, was sent out from Washington during Gen. Otis' administration to study the Philippine problem, but nothing visibly practical has resulted from it. A couple of months ago a second commission, composed of two judges, two university professors, and one other person, arrived in Manila for the same purpose. This would seem to imply that some sort of policy regarding the Philippines is still being tossed about on the political waves at Washington. I am privately informed that the Commissioners do not speak Spanish, and, if that be so, I fail to see how they can make full independent enquiry. The *Overland China Mail* of the 26th of May last says: 'Some prominent Americans tried to organize a little demonstration of friendly natives to welcome the Commissioners, but could not get a dozen natives to cooperate, so they had to give up the project.'

"There are, of course, a great many natives in Manila who are temporarily friendly enough with the Americans to earn a living in their service, for not all are able to live on their means and wait for better times. Among others, a half-caste lawyer and ex-Cabinet Minister in Aguinaldo's short-lived government, whom I have known for a number of years, has accepted office under an American administration. But the High Commissioner of the titular Philippine Republic, Senor Felipe Agoncillo, with whom I have been acquainted for over fifteen years, assured me last month in Paris that there is not an educated Filipino who will be really satisfied with any settlement short of absolute independence. Necessity and many other reasons, he added, will always induce a certain number to bow their heads to the dominant power, the same as weakness of character, personal interest, or fear created many partisans of the monks until it was safe to throw off the mask. 'Independence or death, or perpetual warfare,' exclaimed Senor Agoncillo, 'is the only concise answer I can give to any conditional peace overtures.' I pointed out to him that military occupation of Manila and the chief ports being a fait accompli, a great nation like the United States could not suffer the ignominy of appearing to suddenly abandon the islands under compulsion. I then submitted to him a scheme of compromise to which I will allude further on. But Senor Agoncillo, who is a well-informed man and shrewd diplomatist, sees pretty clearly that

the force which will eventually compel the Americans to leave the Philippines to the Filipinos will come from the United States themselves. In due course it will have its influence far beyond the lines of political parties. Anti-Imperialism will remain the party cry of the Democrats, but the majority of American electors, independently of party theories, will not consent to a vast fruitless expenditure for permanently maintaining 50,000 men in arms, to hold in forced subjection for years an unwilling population of six millions of Asiatics, without glory or profit in return for the immense sacrifice of blood and treasure. The struggle might last for a generation if America unanimously chose to utilize her energy and resources to sustain it, but before long her citizens will clamor for peaceful possesssion or evacuation of the islands, and make these alternatives the chief plank in the political platform of the day. To hold the islands by force, it might become necessary, in the near future, to employ a regular army instead of a volunteer corps. The discontent in the volunteer ranks is common talk, and, in connection with this fact, it is interesting to read the following extract from the *Overland China Mail* of the 26th of May last. It says: 'Over three hundred volunteer officers have handed in their resignations to escape the rainy season in the Philippines, but all the resignations were refused. If all who wanted were permitted to resign, there would not be fifteen officers left to a regiment. .....There is not a brigadier who does not want reinforcements.'

"America is undoubtedly in a dilemma over the Philippine question, and we do not want to see her become the laughing-stock of Europe. I believe there are thousands on both sides of the Atlantic who would gladly see her extricate herself with honor."

A REVOLT AGAINST THE MICROBE THEORY.

The theory that all diseases are not merely "conveyed" but actually "generated" by minute organisms called "microbes" or "bacilli," is widely held. Scientists have been so industrious in discovering these supposedly injurious germs in everything we eat, drink, and wear, in the air, and all parts of our bodies, that the average man must wonder how he can live at all, and how his ancestors lived long enough to have descendants.

Now comes a revolt against the "microbe theory." Some eminent physicians are asserting that these "bacilli" do not "cause" but merely "convey" disease. Others say that all "microbes" are "beneficent" until depraved by evil communications.

In the *Westminster Review* Maurice L. Johnson sets forth some of the facts causing this revolt. Supposedly injurious bacilli are found in vast swarms in the bodies of perfectly healthy persons. Those declared to cause diphtheria and rickets, for example, abound in the mouths of all children. Animals whose food and air are sterilized, soon lose power of assimilation. The natural inference is that the bacilli of the digestive tract and taken with food are necessary to digestion. Our skin teems with bacilli, alleged to cause suppuration. Yet wounds heal rapidly when they are numerous and slowly when they are few. These are some sample facts out of many cited by Dr. G. G. Bantock in a recent address. Here are some of Dr. Bantock's conclusions:

"I claim, then, to have shown that the poisons of variola, etc., are not and can not be the product of a bacillus; that Loeffler's bacillus is not a constant, and therefore can not be the essential, element in diphtheria; that the essential element in typhoid is not the bacillus typhosus; that there is no evidence that tuberculosis is due to the tubercle bacillus; that the comma bacillus can not be regarded as the essential element in cholera; that the so-called pathogenic micro-organisms are constantly found under conditions consistent with perfect health, and that in many notable instances they actually exert a beneficent influence. All these things—which are facts, not opinions—go to show that the modern doctrine of bacteriology is a gigantic mistake. It is safe to predict that ere long it will be recognised that all these various bacilli play a beneficent role in the economy of nature."

What, then, has induced the belief that microbes actually "cause" disease? "Mistaking an effect for a cause," says Mr. Johnson. His argument, while perfectly clear, is so long and complex that it can merely be outlined here. Each organ of the body is an aggregation of cells of its own kind, in endless stages of development. If any organ be functionally deranged—say from cold—each cell must participate in the disorder. Its inhabiting bacilli degenerate and become poisonous. Thus the Loeffler bacillus from a diphtheritic throat will convey diphtheria; But if taken from a healthy throat it produces no infection. Lockjaw, said to be caused by a microbe, can also be produced by electric stimulation of certain nerves. The electric current certainly can not of itself generate a specific microbe, but it may very well cause existing bacilli to degenerate and become conveyers of their own depravity.

Of all the aggregations of cells which make up man, the most important must be those through which he attains moral consciousness. When these become degenerate, when they cease to maintain physical order and harmony, health suffers. The conditions which make pestilence follow famine are also produced by licentiousness. "The most pestilential periods," as Dr. Foster Palmer has observed, "have been preceded by times of unbridled luxury and debauchery." He declares that the microbe is powerless to cause disease in a healthy organism. That is to say, our microbes are what we make them. Thus, this representative of advanced medical bacteriology endorses the contention that physical order centers upon moral order. May we not therefore conclude that the best protection against the attacks of depraved bacilli is common sense and a clear conscience? I. O.

AESTHETICS IN POLITICS.

Aesthetics are breaking into politics. Here in St. Louis, Mr. Jim Butler, the proprietor of "the hottest show on earth," "the temple of Tabasco," "the shrine of the warm babies," the headquarters locally of the Sam T. Jack drama, is running for Congress in the richest and, perhaps, the most intelligent district in the State. The Standard Theatre, of which Mr. Butler is the presiding genius, gives, every evening and matinee, a show that can be equalled for passionate pointedness nowhere in the world. There beauty unadorned is adored by hundreds of men and boys. There the naked truth of the flesh is set forth in all its vigor. There the elegances of expression are raised to the *n*th power and the *double entente* becomes a quintuple and sextuple equivoke. At the Standard "Laus Veneris" is the theme of the paean. The artistic influences of the Standard have radiated all over this city and the name of its proprietor is a household word among æsthetes. This influence is such that Mr. Butler seems now certain to carry his district by about 1,100 majority.

But the influence bas not stopped its ramifications with the limitations of this city. Mr. Butler's example is being followed elsewhere. The art dramatic is being applied to politics out in Montana. A despatch in the papers of Tuesday morning tells us that Senator Clark, of Montana, has employed in Chicago a full corps of artists and vaudeville "headliners," and will put them on the road during the campaign, with the spellbinders of his party. The voters are to be given all sorts of amusement along with the heavyweight speeches. Ed Loftus, song and dance man, George Moore, vocalist, and Ben Shields of the parody team of Maximillian and Shields have left for Butte, on guarantee of $150 a week each for the campaign. The discussion of imperialism and trusts will be broken up by funny knockabouts, falls, comic and sentimental songs, and general vaudevillainy. But Mr. Clark has not gone as far as Mr. Butler. He has no ladies in his political service as Mr. Butler has. The refining influence of woman does not enter into Mr. Clark's plan of campaign. He knows nothing of the effectiveness of copious "British Blondes," "Creoles" and olio fairies in spreading sweetness and light among the population. Mr. Clark, however, is not in the Continuous Vaudeville Trust, as Mr. Butler is. Mr. Clark does not patronize the theatrical trust at all. Mr. Butler, however, entered the Continuous Vaudeville Trust solely that by co-operation he might maintain the standard of art on the stage. The great heart of the masses warms to him for that. The people recognize what he has done to put a little sunshine and general ginger into their lives. For once they will not be ungrateful to their benefactor. They will vote Mr. Butler into office. Probably the people of Montana will be charmed by Mr. Clark's troupe into conferring upon that gentleman the Senatorship which was not delivered after he had bought it.

M. Reedy.

THE "BOSS AMERICANUS."

The leading article in the Sept. *Atlantic* is a paper on "The American Boss," by Francis C. Lowell, who undertakes to analyze the causes which produce him.

The writer protests against being drawn into any discussion of whether the Boss ought or ought not to be. He *is*; what causes him to exist? The answer given by Judge Lowell is not original; it has been given in substance many times before. In party politics machinery is needed; the operation of machinery requires men. These men must be paid; the

Boss is the man who pays them. The argument is reinforced by the consideration that the "machine" in this case is itself a congeries of associations of human beings, acting together for certain ends, such as deliberating, voting, and nominating, or selecting others to transact such matters for them; and in competition with another machine of the same sort, the work of which it seeks continuously and zealously to upset. (This is a very inadequate paraphrase of an elaborate analysis.)

The defect which we find in the article is that it wholly fails at the point where the title led us to look for light, viz., in explaining why the Boss is so peculiarly American. The *Boss Americanus* is found in New York, Pennsylvania, Ohio, and some other centres of population; but no specimen of the species has been described by naturalists in London or Liverpool, where party politics are just as rife, or even in the South American republics, where corruption is rife enough, if that were all. One explanation would be connected with out nominating system, wholly different in this country from any other.

A NEW VERSION OF A MUCH-DISCUSSED INCIDENT.

Here is another highly interesting version of the Vatican incident of St. Joachim's Day, which has been reported and repeatedly referred to in The Review; and we beg to remark that this version does not come from a Cahenslyite source, but from the columns of the *Indépendance Belge*, one of the chief organs of Liberalism on the Continent. We find it translated in the N. Y. *Sun* of Sept. 22nd and reproduce it below:

"A certain intransigeant spirit prevails just now at the Vatican and a proof of it was given on St. Joachim's Day, the Pope's feast-day. At that time Leo XIII. conversed with the cardinals and prelates who had come to offer congratulations. The Pope took occasion to speak of the Holy Year and to complain that he had been unable to do more at Rome on account of the sad condition in which he is placed by the Italian government.

"At the same time the Pope was pleased to put the celebrated American Archbishop, Msgr. Ireland, in an embarrassing position. That prelate, as every one knows, is sharply attacked in the Curia. He is said to have too liberal ideas; he is believed not to be docile enough, and, lastly—the highest of crimes—he is not at all sure that the restoration of the temporal power is needful. The Pope subjected him to a public examination by asking him what people thought of the Pope in America, how he himself would speak of him to the Americans on his return, and, finally, what he thought of Rome. Obliged thus to speak, the Archbishop of St. Paul, who could not enter on a discussion and saw the trap laid for him, hastened to reply with the most flattering declarations and most decided protestations of the respect and submission of Americans toward the Pope and the Holy See. As for Rome, he was forced to break a lance in favor of the temporal power.

"The irreconcilables were delighted to force a bishop to make declarations in this manner, to humiliate him, so to speak, by placing him in the witness stand. But by continuing to pull on the rope in this way they may end by breaking it, and in America the cord has been pulled so hard for some years that even the best disposed Americans are growing tired of it. That will be seen at Rome, as usual, when it is too late. A reaction is growing in men's minds against this Roman tyranny, carried to an absurd point, and such that before long a man can hold no political, social, historical, or scientific opinion that has not received the hall mark of a Roman clique as ignorant as it is presumptuous and arrogant."

As we have noted above: this clipping is chiefly remarkable for the source from which it comes. It shows how Vatican happenings mirror themselves in the crania of the Continental Liberals, who do not halt half-way, as do our Americanists, but boldly carry the liberalistic principle to some of its ulterior conclusions. A. P.

CATHOLIC INDEPENDENCE.

Several persons and papers are opposing the Catholic union movement advocated by Bishop McFaul, because they are afraid of a Catholic party. A Catholic political party seems to them nothing else but a party bossed and directed by the bishops and priests.

They are mistaken. The world knows no more thoroughly Catholic political party than the Centre in Germany. Are the members of the Centre under the control of bishops and priests, or even under that of the Pope? The enemies of the Catholic name have said so time and again. It was repeated as late as last spring, when Count Ballestrem, President of the Reichstag, started for Rome. The navy bill was under discussion and the Count was said to go to Rome "to receive directions."

But the enemies of the Centre have a short memory. They have forgotten what took place during the discussion of the military bill in 1886-87. Prince Bismark had succeeded in obtaining from Card. Jacobini a confidential letter to the Centre Party, in which they were given to understand that advocacy of the bill would be the proper thing. Freiherr von Frankenstein, then President of the Party, together with Windthorst, decidedly declined to accept any advice from the Roman curia in questions not concerning the Church, and answered literally:

"I need not say that the Centre always felt happy to follow the advice of the Holy See, when there was question of ecclesiastical legislation. But as early as 1880, I took the liberty to state that it is simply impossible for the party to follow advice concerning non-ecclesiastical laws. In my opinion it would be a misfortune for the Centre and a fertile source of troubles for the Roman authorities, were the Centre to ask advice from the Holy See on questions not concerning the rights of the Church."

This rule, still governs the relations between the Holy See and the Centre Party. No one will dare to call the members of that Party un-Catholic for their independence. Nor need anyone here be afraid that an American Catholic party, if it ever should come to be born, would enjoy less liberty than the German Centre Party. J. F. Meifuss.

"THERE ARE NO CHILDREN."

At a meeting of the Baptist Association, held last Wednesday in Valley Falls, a matter was briefly touched upon which is seldom mentioned at gatherings of the godly. The "problem" of church attendance in the rural districts was under discussion. As a contribution toward the solution of this "problem" one speaker said that the way to get people to church is to first get hold of the children. Whereupon Mr. J. B. Marsh, State distributor of Bibles and tracts, bluntly declared that there were no children to get hold of. He asserted that it is a rare exception to find a family in the country with as many as three children, and nobody contradicted him. Then, the Rev. Dr. Cameron remarked that the fact that American women won't have children, while the "dago" element is increasing and multiplying, is one of the things which trouble him more than anything else. "What," he asked, "is to become of the next generation?"

One needs not be a prophet or the son of a prophet to answer this question. The children of the "dagoes"—of the Irish—of the French Canadians—of the Germans—will possess the land. There is a passage in Genesis which American Bible Christians will do well to take to heart before it is too late. Moreover, a little plain preaching on the ends of marriage as God and nature declare them, will be of more benefit to the dying religion of Protestantism than the nebulous disquisitions on the higher criticism, broad views, and spiritual evolution which are the stock-in-trade of fashionable preachers. The up-to-date woman has somehow come to think that, while it is ladylike to get married, it is "so animal" to have children. She will accept the advantages of marriage, but not the burdens thereof. This is to violate the ordinance of nature. And a race which does this thing is doomed. Its epitaph will be one word: "Suicide."—*Providene Visitor*, Sept. 22nd.

State Supervision of Insurance.

We have often been told that our mutual life insurance societies can not possibly be in such a precarious condition as The Review would make believe, because in nearly every State there is an Insurance Commissioner who would force them out of the business if he found their affairs in bad shape.

In a few States, notably Massachusetts and New York, there has been of late years a stricter supervision of insurance generally; but on the whole the system, basing on the spoils method which rules our political life, has proved a sad and dismal failure.

Before the national convention of insurance commissioners at Hartford, Sept. 20th, William A. Fricke, formerly Insurance Commissioner of Iowa, admitted there were few States which made it incumbent upon the governor to appoint as commissioner a person "well versed in insurance," and that there are few instances on record where fitness for office has been a controlling factor in making appointments. He said frankly that few of the 376 men who have filled such positions in various States ever "justified the great confidence of the people or added anything of value which has been of lasting benefit to the business of insurance."

Mr. Fricke found it difficult to explain the confidence of policy-holders in the efficacy of supervision, or how it was that the endorsement of a company by a State insurance commissioner crrried weight for advertising purposes. Touching abuses: "There have been and are many good men as insurance

commissioners, but the office is one of the spoils of politics, the tenure of which is not secure, and is surrounded with a mass of ineffective and inconsistent laws, dictated too often by political exigencies and local grievances.

"The good man, who honestly tries to be of real benefit, finds that the hardest kind of work is but a slow means of overcoming popular prejudice, and that the road to reforms is ambushed with opposition, alike of companies and the people; he finds that it takes him from three to four years to learn what not to do—and how to do it—and few commissioners last that length of time. It would be as unfair to condemn all insurance commissioners for the shortcomings of individuals, as it is unjust to condemn the whole body of insurance agents because there are some, as in every other calling, who are dishonest and disreputable.

"The same kind of political pull which secures the office in most cases, fills the subordinate positions in the department, and too often political necessity and hope of future favor have dictated the action of the incumbent, to whom the office was but a stepping-stone to political preferment. Those States in which the subordinates are retained in the department by a system of civil service without regard to the changes made in its head, have to-day the strongest, best equipped, and most respected insurance departments. Great as are the insurance interests in the State of New York, they are not powerful enough to keep a good man in office, although their influence may be sufficiently strong to cause the removal of one incurring their displeasure; but that, too, is politics, and it is therefore not surprising that the incumbent of a political position should be a master in political methods. How few reforms or real benefits to insurance have been conceived and are credited to the insurance commissioners! Yet no official position gives greater opportunity for good." D'A.

Archbishop Ireland as a Politician.

Here are two current Catholic press quotations:

"Press dispatches from Paris state that Archbishop Ireland has denounced President McKinley for deceit and duplicity. Subsequent dispatches announce that the Archbishop will be made a commander of the Legion of Honor by the French government. We are not informed whether the venerable prelate's denunciation of McKinley has had anything to do with his decoration."—*Western Catholic*, Chicago, Sept. 29th.

"It is said that Archbishop Ireland, on his return to this country, will come out with another strong appeal in behalf of McKinley the same as he did four years ago. Let us see, didn't President McKinley once announce his intention of appointing the Pauline Prelate a member of the Paris commission? and did he not break his promise at a later date? The Archbishop had better stick to theology and leave politics to politicians. Catholics do their own political thinking and voting and they are quick to resent clerical interference in such matters."—*Catholic Journal*, Memphis, Sept. 29th.

Politics is bad business for an archbishop!

A. P.

A SIGN OF THE TIMES.

The N. Y. *Sun* of Sept. 23rd printed the following despatch from Cleveland, O.:

"The most unique club probably in the United States was organised here on Thursday night by a number of West Side business and professional men. Dr. H. B. Wildeman, 61 West Pearl Street, is the founder of the club.

"This new organization, which is to be officially known as 'The Concatenated Order of Has-Beens and Will-Bes,' is to be composed of men who have been divorced and those who have divorce suits pending, the latter being honorary members until they are legally freed from the ties that bind. The initiation fee will be $2 and the dues $1 per month. Seventy-five per cent. of the money so raised will be used to help the 'Will-Bes' pay the attorneys' fees and costs in getting their divorces. The remaining 25 per cent. will be used to purchase a handsome diamond and gold medal, which will be presented to the Common Pleas Judge who grants the most divorces in a year.

"One of the features of the proposed club rooms will be a scrap book in which the reports of divorce cases will be kept. Once a month there will be a lecture by some attornep well up in divorce laws."

If this is not an asinine "joke," it is an unutterably sad sign of the times!

The Bible, the Baltimore Catechism and Its Commentary.

"Fas est et ab hoste doceri," even from an enemy we may learn.

When Dr. De Costa had given his lecture "Why I became a Catholic," the N. Y. *Independent* criticized his reasoning and remarked, among other things, that precious little care was shown for the Bible among Catholics, since in "The Explanation of the Baltimore Catechism" (by Kinkead) one looked in vain for the word "Holy Scripture." Holy Ghost, holy oils, holy water, etc., were to be found in the index, but not Holy Scripture.

We thought that as gratuitous an assertion as the other, that the Catholic Church did not care for the Biole because in a certain manual the word Bible or Holy Scripture is not explained. Now, however, after due examination, we have to confess that neither the Baltimore Catechism nor its commentary gives an appropriate idea of Holy Scripture. The Baltimore Catechism does, in fact, not contain the word. Father Kinkead must have felt the gap, for under question 152, "What is Baptism?" he attempts a sort of explanation: "An heir is one who inherits property, money, or goods at the death of another. These things are left by a will or given by the laws of the State when the person dies without making a will. A will is a written statement in which a person declares what he wishes to have done, at his death, with whatever he possesses—the charitable objects or persons to whom he wishes to leave his goods. This will is called also the last testament. It is signed by witnesses, and after the death of the testator is committed to the care of a person—called the executor—whose business it is to see that that stated in the will or testament is carried out. There is an officer in the State to take these things in hand and settle them according to law, when the amount left is large and there is a dispute about it. You can understand better now why we call the Bible the Old and the New Testament. When Our Lord died, we were left an inheritance and spiritual property. The inheritance was heaven, which we have lost through the sin of Adam and regained by the death of Our Lord. The spiritual property was God's grace, which He merited for us. The Old Testament contains the promise of what Our Lord would leave us at His death, and the New Testament shows that He kept His promise, and did leave what He said. The Old Testament was written before He died, and the New Testament after his death. The witnesses of these testaments were the patriarchs, prophets, apostles, and evangelists, who heard God making the promises through the inspiration of the Holy Ghost. The Church is the executor of Christ's will, etc., etc."

After this explanation, we should like to know what a child or even a Sunday-school teacher (for which class this book is especially written) will think of the Bible, of which not a word has been said previously. We should also like to be present when a pupil wanted to know what abbreviations such as "Eccli. V, 10" or "4. Kings, XIII, 21" signify. Nothing more is said about any part of Holy Scripture, except on page 273, where St. John is mentioned as the writer of the last book of the New Testament, the Apocalypse, "containing prophecies of what will happen at the end of the world."

What lucid explanation will be given by teachers trained on such material! That gives us another reason for the woeful ignorance of things Biblical recently lamented by Prof. Grace in the *American Ecclesiastical Review*.

Studying the Baltimore Catechism we found likewise that the word Providence does nowhere occur, except in question 416, to explain the necessity of a last judgment. The commentary gives about as hazy an explanation of it as it does of the Bible. On page 48 of the "Explanation" is explained: "Holy, that is good;" on page 81, a stepfather is described as "a second father that one gets when his real father dies."

Our quotations are from the sixth edition.

We wonder not that the *Independent* pointed sneeringly to the approbation and recommendation given by six archbishops and twenty-one bishops to such a book.

J. F. Meifuss.

EXCHANGE COMMENT

Bev. D. S. Phelan says in his latest letter from Paris to the *Western Watchman* (Sept. 30th) that "there is no Catholic press in France."

As a matter of fact, France has more Catholic newspapers and periodicals than any other country in the world. Though some of them are not what they might be, there is fortunately no *Western Watchman* in the whole outfit.

The French have queer tastes, but to their honor be it said that they do not relish the Watchmanesque style of quilldriving.

* * *

We owe it to the *Pittsburg Observer* to state that it is latterly growing more conscientious in giving credit to its Catholic contemporaries for items culled from their columns.

A unique celebration took place in St. Mary's Church, this city, on Wednesday last week—the German Catholic weekly *Herold des Glaubens* commemorating its golden jubilee with a solemn high mass, sung by the Administrator of the Archdiocese, Msgr. Muehlsiepen, assisted by Fathers Enzlberger, Krabler, and Sudeik. An appropriate sermon on the Catholic press was delivered by Rev. J. Waeltermann. Some twenty priests and a large number of more or less prominent lay people attended.

While the *Herold* did not omit to issue the usual jubilee edition,—and a splendid specimen of modern Catholic journalism it is, comprising eighty-six pages brimful of specially prepared, interesting and partly valuable reading matter; we submit that the example set by our venerable though still sprightly contemporary, of celebrating such a rare anniversary with a religious function, is eminently worthy of a Catholic journal and deserves general imitation.

Few papers have had such a checkered career as the *Herold des Glaubens* and few have been so extensively misquoted and calumniated; yet it always has been and still is a sterling and brilliant champion of true Catholic principles, and we wish it many more decades of prosperity.

ARTHUR PREUSS.

MUSIC.

FOR THE REFORM OF CHURCH MUSIC.

We see from the San Francisco *Monitor* (Sept. 22nd) that our excellent friend Rev. P. Raphael Fuhr, O. F. M., is keeping up the good work he inaugurated shortly after his transfer to the Coast, of educating the Catholic public up to an understanding and appreciation of true Church music. Every now and then he delivers a lecture in his church (St. Anthony's, San Francisco,) illustrating it with selections rendered by the choir under his own direction.

The object of these musical services is to show practically how only true Church music will answer the end for which the Church has adopted and dedicated it to her temple, viz: to give glory and praise to God, enhance the grandeur of her worship and heighten its solemn rites, and to raise heavenward the hearts and minds of the faithful. Such practical instruction, the *Monitor* rightly observes, "is bound to give new impulse to all who foster that sublime and heavenly art of music." No admission fee is charged.

We wish P. Raphael godspeed in his timely undertaking and pray that he may find imitators in every city in the land.

ARTHUR PREUSS.

THE STAGE.

ATAVISM IN NEW YORK.

Under this caption the *Mirror* (No. 33) prints the following delightful skit:

"Truly these be times full of signs and portents. The telegraph flashes the news from New York that Mr. E. H. Sothern has caught the town by his presentation of a play called 'Hamlet,' written by a man named Shakespeare. This is extraordinary. Who would have dreamed, a year ago, that such a production as this 'Hamlet' would ever appeal to a refined intelligence that reveled in the supreme art of the Rogers Brothers, the scintillent style of The Girl from Paris or from Maxim's or from any other old place where 'there ain't no ten commandments' and a man must have a thirst? Clearly this reversion of the Gothamite to the drama of the indecisive Dane is a case of community atavism in aesthetics. Nobody spits in anybody's eye in 'Hamlet.' There isn't any idiotic 'Dutch' dialect in 'Hamlet.' There are no ladies' legs in clouds of creamy lace, in Hamlet. There are no typical songs to whistle, in 'Hamlet.' New York is certainly forgetting itself."

LITERATURE.

SOME SUNDAY SERMONS.

Sonntagspredigten, von Dr. Bernard Maria Skulik. Paper $1.00. For sale by B. Herder, St. Louis, Mo.

The volume contains the lovely portrait of the author and thirty-three sermons, mostly for Sundays, but some also for weekdays. Their contents are morally and dogmatically unobjectionable; their form harmonizes with the material make-up of the book.

J. F. M.

TWO NEW CATECHISMS.

Catechism of the Christian Doctrine. Prepared by a Jesuit Missionary. B. Herder. 1900. 5 cents.

A catechism which shall cover in its lessons all the most important articles of faith, and yet be short enough and simple enough for young children to grasp and retain, is the great desideratum of the teacher and the missionary. We believe that this catechism meets all the requirements, besides embracing several features which are new and of great value. The first of these is a vocabulary in the back of the book explaining terms which are apt to be misunderstood. Another is a short proof of the existence of God from reason. This catechism will certainly receive a warm welcome from those who have labored to maintain the interest and stimulate the memory of children forced to learn by heart the long answers couched in learned terms which are draw-backs to so many books of this nature.

* * *

First Steps in Catechism. For the use of parents and teachers. New York Catholic School Book Co.

This little catechism, by a priest of the Pittsburg Diocese, is the shortest we know of. It is especially to be recommended for converts. When one has left school-days some years behind in life's journey, facility in committing to memory is apt to desert one. In this catechism the questions and answers are few. The matter which they do not include is tersely and clearly stated in a paragraph at the beginning of each lesson, and can be given by the student in his own words. The book has the Imprimatur of His Grace of New York.

SUSAN TRACY OTTEN.

THE INFLUENCE OF RELIGION ON MORALITY.

Der Einfluss der Konfession auf die Sittlichkeit. (The Influence of Religion on Morality). By H. A. Krose, S. J., 101 pages, boards, 35 cts. B. Herder, St. Louis, Mo.

Father Krose has rendered a valuable service to Catholic journalism and apologetics in general by proving from reliable statistics how false it is to accuse Catholics of moral inferiority as compared to Protestants. In the defense of our holy religion it is not sufficient to be convinced personally of the probity of all practical Catholics; one must be able to show effectively that such probity exists. And in this regard Father Krose shows convincingly that Catholics are not inferior to their Protestant fellow citizens: 1. as to illegitimacy of births; 2. crimes punishable by the civil law; 3. suicides, and 4. divorces.

The countries compared, or rather equal portions of the same country under similar circumstances, are mostly Germany and Switzerland, although the other European lands are not neglected. We regret, however, that nothing of the latest American statistics is brought in. As to the rate of divorces and marriages, next to Japan we Americans held second place in the eighties, at present we are getting nearer to the first place. In Los Angeles County, Cal., f. i., the rate of marriages to divorces has been for the last three years as 3:1. Japan has 2.8:1.

J. F. M.

CURRENT LITERARY NOTES.

——There is much talk in the papers just now of Marie Corelli's newest novel, "The Master Christian." It is so bitterly anti-Christian that even the St. Louis *Mirror* (No. 33) protests against its tendency:—" 'The Master Christian,' to those who will take it as a sort of new gospel,—and unfortunately there are too many such—will make for bitterness and hate rather than for sweetness and affection in the world. Christianity may not be, as it is practiced by the churchmen, what Miss Corelli or many more of us think it should be, but the cause of true Christianity can not be advanced by elaborately hyperbolized lying, and Miss Corelli's book depicts contemporaneous Christianity much baser than it is in any church or country under the sun. There is no excuse for misrepresenting even an imperfect phase of the practice of the creed of Christ. In this respect the Corelli Christianity is fully as un-Christian as the sort upon which she has let loose the flood-gates of her verbosity and the tornado of her swirling situations and cataclysmic climaxes."

EDUCATION.

THE NEW HUMANITIES.

Not only in the United States, but also in Germany and France, there is a strong tendency to abolish Latin and Greek, the ancient classics, or as the *Independent* calls them, "the ornamental antiquities," from the college curriculum of studies. But what is to be substituted? What are the "new humanities" that are to be cultivated? In Germany no one knows it yet; our own college presidents too seem to be at sea; not so in France. Four professors of the French University have a program cut and dried. The *Revue internationale de l'enseignement*, says Father Burnichon in the *Etudes* of Sept. 5th, some weeks ago published about this subject, under the caption of "The New Humanities," some queer ideas current in University circles. Four savants went to work upon this grand undertaking, at least the article is

signed by four professors of four different colleges dependent on the University. It is a kind of manifesto of which we give the main outlines:

A principle in military art is, if possible, to choose the battlefield if one wants to conquer. So far the University has followed its rivals on their own field: "Is not the classic education, at bottom, the education of the Jesuits? But since we are free to choose our own field, let us profit by the advantage. The Church loves the Latin, the sacred language, a symbol of the past.....It seems, therefore, that the most successful attack we can make upon the religious education is to eliminate Latin from our program. Cut off from Latin, the Church feels uncomfortable. History disturbs her. French literature is dangerous....But above all is she suspicious of science...., that incarnates the spirit of free research, always rebellious against the principle of authority....; science is essentially a lay discipline."

There we have the battlefield clearly indicated, on which the University can show its superiority. To know whether this shifting is favorable to the education of young minds is entirely a secondary consideration; the most important thing is to decide in favor of a certain set of studies, that inflict the greatest amount of damage on the enemy, i. e., the Catholic Church. The animosity of certain parties against the classics is hatred of religion and the Church.

But what do the four professors intend to put into the place of the ancient languages and literature? Of course, modern languages and literature, those of the North and the South, including Slavonian and Scandinavian; then the study of arts among all the nations; photographic albums will take the place of "ornamental antiquities;" and, no doubt, the pupils will take greater interest therein. Finally, "the literary and artistic education will be rounded out by a civic education; that is a part of history.....No study, they add, is more instructive or more fertile for the sons of democracy."

At the same time they protest against suppressing the humanities; at present, they claim, we have but the "shadow," hereafter we shall have "the reality." That is what the originators of the modern teaching methods have said and repeated a hundred times; and that is what constitutes also the program of the four professors of the *Revue internationale*.

Yet in the last compartment of the "new humanities," there is an addition for which the credit belongs to them exclusively. It is the compartment of "science," that famous science so antipathetic to the Church. "We give to science—the great conquest of the century—the place it deserves." And then they enumerate the four main branches of the tree of science: mathematics, physics, chemistry, and natural history. More time is to be given to these studies, they say, especially to natural history, to which courses of palæontology and even the rudiments of embryology are to be added. Palaeontology has already smuggled itself into the program of the colleges ....but here we have progress: embryology was still lacking. The four affiliated professors will have the honor of having filled a gaping hiatus in secondary teaching. The Superior Council can not fail to welcome such an intelligent and bold initiative. "Moreover," add the four, "we feel sure that this reform will be well received by the pupils." And why not? They will be elated, and if only a few rudiments of obstetrics are added, they will be enraptured! Besides, it is a dead certainty that the Church can not follow. She will have to leave to the University the monopoly of the "new humanities."

We should like to hear what the *Independent* thinks of this new program. For all we know it might find it still insufficient. Not many years ago, a progressive woman of Chicago offered her services to teach the theory of procreation in the public schools of the Windy City. The School Board did not accept the proposal; but has not this new brand of science a place on the program of the *Independent*? J. F. Meifuss.

§ The *Ave Maria* objects to Catholic papers representing St. de la Salle as the one who first introduced the "free" school. It quotes instances 1,000 years previous to de la Salle, where Catholic free-schools were founded and maintained. Well, it might object in a similar way to the statement that Alexander Volta first introduced the potato. Yet both statements are relatively correct. De la Salle found in his day only pay-schools, and despite the strong opposition from these pay-schools, he erected free-schools for the poor Catholic children. (Cf. *Études*, Aug. 20th.) And although the potato was known long ago in other countries, Como, the birthplace of Volta and the whole neighborhood did not know the mealy tuber. Returning from his first trip through Switzerland and France, Alexander Volta brought the seed along for his countrymen. J. F. M.

LACK OF INTEREST IN OUR PAROCHIAL SCHOOLS.

Enquiry among those who are managing and teaching in parochial schools results in the discouraging information that those Catholics who are blessed with wealth and consequent leisure time, seldom if ever visit those institutions of learning or evidence any interest in their welfare. Furthermore, it is stated that few children of the families in the class referred to are enrolled in the membership who attend such schools.

This is much to be regretted for many reasons. First, because it conveys to the masses an impression that there is a want of confidence in the educational power of the parochial schools. Second, because it sets a most lamentably bad example to others. Third, because the children of such families left almost without direct parental supervision need the watchful care and kindly religious training of the good Sisters more than those of humble parents.

The Catholicism which is limited in its work or conception of duty to attendance at mass and occasionally at sacraments, is of a somewhat flabby order.

We need virile Catholicism in these days of indifferentism. We need the active, energetic spirit of members of the True Church to enable us to contend with the superabundant evils which surround us.

Do our coreligionists ever note the activity of the lay members of other denominations and contrast same with their own apathy? Do they note the co-operation between minister and people and compare same with the habit of leaving all to the effort of pastor, curate and sister?

Interest in parochial schools means more help to those institutions, more accommodations for pupils, a wider field for work, and better results for Mother Church.—*Western Catholic*, Chicago, Sept. 22nd.

A SCHOOL UNDER LIBERAL DISCIPLINE.

"Durus sicut infernus aemulatio," is a Scripture text. France must feel the truth of it when it reads the report of M. Ermant, of the State Commission which has examined the conditions of the State colleges and lycees.

Of the 221 colleges subsidized by the State less than one half number 100 pupils each. All comprise a boarding-school, but the number of boarders is frequently below 20; two of them have but one boarder each. A consequence is that, despite the liberal subsidies of the State, the community has to come up for serious deficits. And among these there are quite surprising ones to the aldermen. Thus the mayor of a western city in France had the honor of transmitting the following report to the board of aldermen on July 7th, last:

"From our first visit we could perceive the state of decadence of this beautiful buiding, that cost the State and the city more than a million francs and is a heavy annual charge on the budget of the community. The most desolate spectacle presented itself to our eyes. The walls and ceilings are stained with ink, covered with inscriptions of all kinds, the doors are split, the locks taken off, the windows broken. Here and there is a professor's chair completely demolished, a table with nothing left except the legs....In one study-hall, not a vestige is left of the paintings, the walls are defaced, the ceiling bears the marks of (paper) balls, with which the pupils during their study hours whiled away their time. Such is the state of the class-rooms in the basement.

"The stairs leading to the first and second floors are in a frightful condition. The lower part of the walls is completely covered with inscriptions. In the wall of a class-room on the first floor is a hole large enough to let a man pass through, opening into the next class-room. The oaken doors are smashed; as a rule no door has kept its lock. In the laboratory of the physical and chemical department, the drawers containing poisons are wide open, all keys have disappeared. The optical apparatus are without their glasses and lenses; the atmospherical instruments are without their mercury; instruments costing from 8 900 francs are completely useless; a skeleton is broken to smithereens, the tybiae are in one corner, the head is in another, while the remaining fragments serve as playthings for the boys. Here and there are most obscene words, also inscriptions such as: "Vive l'anarchie, vive la sociale! A bas the new principal!"....

"The gymnasium is in a most lamentable condition. The glass is broken and nothing is left of the apparatus. In short, it looks as if a horde of savages had passed through the college leaving nothing but disorder and ruins behind them." (*Etudes*, Sept. 5th, pp. 657-8.)

And that college, according to the report of M. Ermant, is not one of the small fry, but had 250 pupils last year, of whom 148 were boarders.

How proud the aldermen must be of the set of youthful anarchists they are raising in their institution! A bully of a father can not but rejoice when he learns of his son going him one better. What a satisfaction for these Church-haters to find their offspring acting so contrary to all the teachings of Christian morality!

The taxpayers will probably be less edified

by the bills these vandals have made for them. Yet they should not grumble. It is part of the "new humanities" advocated by the men to whom they give their votes. J. F. M.

SCIENCE AND INDUSTRY.

WIRELESS TELEPHONY.

One of the most interesting papers to the ordinary layman of all those read before the different sections of the recent meeting of the British Association, was that of Sir W. H. Preece, the famous electrician, on the prospects of wireless telephony. It appears that as long ago as 1894, in experiments at Loch Ness in the Scottish Highlands, audible speech was conveyed across a mile or more of water, with the aid of parallel wires four miles long, on opposite shores of the lake. The sensation created by Marconi's achievements diverted attention from the older system, but Prof. Oliver Lodge and Mr. Evershed continued to experiment upon the original lines, and gradually brought the system to something like perfection. In 1899 Sir W. H. Preece, after a series of careful experiments in the Menai Straits, established the fact that the best results were obtained when parallel shore wires were terminated by earth plates in the sea itself, and that much shorter land wires could thus be used effectively. Ordinary telephone transmitters and receivers were found to answer every purpose. The next forward step was when an excellent system of wireless telephony was established between the lighthouse at the Skerries and the mainland of Anglesea, across a stretch of nearly three miles of water, where the bottom was too rough and the currents too strong to permit the use of a cable. Still later communication was established in the same way between the island of Rathlin and the north coast of Ireland, the distance being more than four miles. Wireless telephony, therefore, said Sir William, is now a practical and commercial system, and he expressed the opinion that it would be a simple matter to apply it to ships, by means of a circuit of copper wire, passing over the topmast and terminating at each end in the sea. With such a simple apparatus vessels could speak to each other across a wide expanse of waves, and could be made aware of each other's presence and position in the thickest of weather. It seems, therefore, that a way has been found at last of avoiding collisions in fog—the greatest of all marine perils to the modern ocean liner.

RELIGIOUS WORLD.

....For the first time in history, mass was offered up the other day in the famous Mammoth Cave of Kentucky, Rev. John Gastaldi of Bowling Green, Ky., being celebrant, served by Dr. Thomas P. Hart of Cincinnati, O., editor of the *Catholic Telegraph*. A temporary altar had been erected in the great rotunda of the Cave.

....The *Northwestern Chronicle*, in discussing the taxation of Church property in Milwaukee, shows that if all of the Church property in that city was taxed, the taxes collected would amount to less than four cents on the dollar of taxes paid; while for the State to educate the 16,000 children in the parochial schools, at the same rate that it costs per capita in the public schools, would cost the city $240,000, and cost each taxpayer seven cents on each dollar of taxes which he pays.

The Iowa *Catholic Messenger* (Sept. 29th) observes that this is true in every city in the United States. While there are equitable reasons why Church property should not be taxed as a matter of dollars and cents, Catholics are bearing more than their share of the burden of taxation.

....The *Catholic Union and Times* (Sept. 27th) learns from a reliable source, apparently different from our own, that prominent prelates of the country have given the matter of the holding of another plenary council profound consideration; that they regard the holding of such a council of prime importance to the Church here and elsewhere; and that those of high influence in Rome, who have even the ear and confidence of the Holy Father, are most desirous that we shall have another plenary council in the United States—and in the near future.

On the other hand, Rev. P. Bede Maler, O. S. B., informs us, on the authority of the Bishop of Covington, that the Fourth Plenary Council will surely not be convoked within the next twelvemonth.

....We learn from Indianapolis that Rev. Father H. Alerding, Rector of St. Joseph's Church, in that city, has been appointed Bishop of Fort Wayne. He has the reputation of an able and worthy priest and will, we trust, make a good bishop.

....A despatch in Monday's *Globe-Democrat* says that Msgr. Keane, in his inaugural sermon preached last Sunday in the Dubuque Cathedral, declared that he would follow the lines laid down by his venerable predecessor, especially in educational matters, "resolved to build up in the Archdiocese a perfect system of education for every Catholic child."

....Basing on the death records and the number of interments in Catholic cemeteries, the Holy Family Parish Calendar of the Jesuit Fathers figures out for the city of Chicago to-day a Catholic population of 687,822, adding that while this figure may be slightly inexact, it is rather below the mark than above it. Hoffmann's Directory gives 660,000 as the total Catholic population of the entire Archdiocese of Chicago, which includes, besides the city, no less than eighteen well-settled counties of the State. If the Calendar is right, two out of every five persons in Chicago are Catholics and the "Windy City" is one of the greatest Catholic centers in the world.

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* J. M. Barrie's story of how a telegraph editor, receiving a despatch that the Zulus had "taken umbrage," headed the news "Capture of Umbrage by the Zulus," has been paralleled by an editor in the West. Shortly after the anti-Semitic riots in Austria, a light shock of earthquake was felt in the vicinity of Vienna, and a cable despatch put it tersely that there had been "seismic disturbances" near the capital. He headed the item, "Down with the Jews!"

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